

דרך קצרה

Brief summaries of cRc Kashrus Policies

HOOD OR COVER FOR OVEN OR KETTLE

Pesach

In the previous installment we saw that *b'dieved* food does not become forbidden based on a transfer of ריחא. However, if a transfer of *chametz*-ריחא happened on Pesach (e.g., bread and potatoes were baked in the same oven at the same time on Pesach) the Pesach food will become forbidden. This is because even the tiniest amount of *chametz* cannot be *batel on Pesach*, and therefore the tiny amount of *ta'am* transferred through ריחא is enough to forbid the food.

Another case where one must be *machmir* is if an *aino ben yomo* pot cover was put onto a pot cooking non-*chametz* foods on Pesach. *Rema* is of the opinion that *aino ben yomo* is forbidden on Pesach (even *b'dieved*) and, therefore, even though the cover has not been used for 24 hours, the food is forbidden since *chametz ta'am* spreads from the cover into the food. In fact, this situation unfortunately occurs too often when someone's *chametz* dishes are not properly put away before Pesach and they mistakenly use a *chametz* utensil during Pesach cooking.

Year Round

All agree that *aino ben yomo* is permitted for *issurim* other than *chametz* on Pesach. Accordingly, one would assume that if a non-kosher pot cover was used on a kosher pot, the food remains permitted if the cover was *aino ben yomo*. But *Mishnah Berurah*

directs the reader to *Rema* in *Yoreh Deah* who says that the custom is that if someone uses an *aino ben yomo* non-kosher cover, the food is forbidden even if the cover is *aino ben yomo*. [The same is true if the cover was *fleishig* and the food was *milchig* or vice versa].

Taz and *Shach* explain that the source of the custom is that some pot covers have a pointed peak where food might get trapped. For that reason, people never treat a pot cover as *aino ben yomo* due to the concern that there may be food residue there (and residue never qualifies as *aino ben yomo*).

An example in factories and food service establishments is the hood or cover that is over a kettle. The hood directs the escaping vapors to an exhaust pipe, and food particles carried up with the vapors settle on the walls or other parts of the hood. The hood definitely has spaces, such as under the lip, where food can get trapped. Therefore, part of *kashering* a kettle is that the hood above it must be thoroughly cleaned. In some cases, the vapors are *yad soledes bo* when they contact the hood, and in those cases the hood must also be *kashered* through *irui kli rishon*.



CRC POLICIES

102. An *aino ben yomo* non-kosher pot cover was used on a pot of kosher food. What is the status of the food *b'dieved*?

The food is permitted if (a) there is a צד להתיר or הפסד or צורך (Rema 93:1), (b) the cover has no nooks and crannies where food residue might be trapped (Taz 93:2), and (c) a plate or

something other than a "cover" was put onto the pot (*Pischei Teshuvah* 93:4).

103. A kettle is being *kashered* from non-kosher use. What, if anything, needs to be done to the hood above that kettle?

The underside of the hood (including the lips) should be thoroughly cleaned. If the hood reaches *yad soledes bo* during cooking, *irui kli rishon* should be performed to the hood.

מראה מקומות

שולחן ערוך סימן או"ח סימנים תמ"ז סעיפים א' ו', ותנ"א סעיף י"ד
רמ"א יו"ד סימן צ"ג סעיף א', וסימן ק"ח סעיף א'
ט"ז יו"ד צ"ג ס"ק ב'
ש"ך יו"ד צ"ג ס"ק ד'